THE MOTHERS Looking-Glass:

OR, THE

Concurrent Judgement of the Learned,

NAMELY,

Peter de la Primaudaye, Charron, Favourinus, Donatus Acciajolus, Scheiblerus, Moor, Gratian, Amesius, Perkins, Taylor, Usher, *and the Author of the whole Duty of Man.*

GIVEN

In the Solution of that Question in the

OECONOMICKS,

Whether the Mother be obliged to give the Child its First Nourishment, by giving it Suck her self?

In a LETTER from *Caius Seius*, to his Friend *Publius Mævius*, a Person of Quality, in the Country.

Published for the good of Mankind.

London, Printed for *Tho. Osborne* in *Grays-Inn*, near the Walks. 1702.

MVSEVM
BRITAN
NICVM

SIR,

BY your good Brother *Patritius*, have I receiv'd the ſad News of the Death of that little Infant (my dear Friend and your loving Neighbour) *Lucius Tiberius* his Son, and Heir. For my Friends Loſs, I am exceeding ſorry, and the more, becauſe the Babe was put out, to Suck a Stranger Woman; And altho' ſhe was (as I underſtand) very well qualified for the Charge, yet I muſt plainly tell you, that according to the Opinion of very learned Men, the Nurſe ought to have been the Mother her ſelf; She being obliged to that Office by Nature, that hath to that end conferr'd on her Milk, and Duggs, for the nutriment of that, which ſhe ſhall at any time bring into the World, by the Example even of Savage Beaſts, which are endued with a natural Care to nouriſh and bring up, whatſoever they

ſhall bring forth, till ſuch time, a
their Younglings grow ſo big as t
help themſelves, yea, not only Na
ture teacheth Mothers thus to act, bu
they are alſo injoyned by Divine Re
velation to have a great Care, an
Tenderneſs in nouriſhing their Babe
themſelves, with their own Breaſt
Now, to make good what I have be
fore ſaid; as likewiſe to induce *Lu
cius Tarus*, to make Choice of hi
own Wife for the future, to be th
only Wet-Nurſe to her own Chil
dren, I ſhall be ſo bold, as to offe
to his, and your ſerious Conſidera
tion, the Concurrent Sentiments, both
of Philoſophers, and Divines; and
that in their very own Words, and
Expreſſions, which do here immedi
atly follow; And I ſhall begin with
a Learned Frenchman, Namely,

I,

I.

Peter de la Primaudaye *Lord of the ſaid Place and* of Barre.

HE tells us, That every Mother ought to Nurſe her own Children; you ſhall have his own Words; 'We will not here ſtand upon many 'points to be obſerved in the Edu- 'cation of Children, as namely, upon 'the Choice of Nurſes, whereof few 'are ignorant, ſeeing it belongeth to 'the true, and natural Office of every 'Mother to nouriſh that with her 'Teat, which ſhe hath brought into 'the World, except there be ſome 'great and lawful Impediment.

His French Academy cap. 51. part. 1. pag. 521. *Edi. Engl.* 1602.

The ſame *Peter de la Primaudaye* treating in another place concerning Womens Papps, their Scituation, and uſe, hath given a good Leſſon for Parents, and their Children, 'It 'is not (ſaith he) without good 'cauſe

His firſt days Work of the Second part of the Fr. Academy. c. 7.

'cauſe that Womens Papps are placed in the Breaſt, namely, to the 'end they ſhould be unto them, as 'ſigns, and teſtimonies of the Affection of the Heart, and of that 'Love which they ought to bear towards their Children, whereof they 'ought to make them partakers as 'well as of the *Milk of their Breaſts*, and 'as if they gave unto them their 'Heart, as they give them their 'Blood turned into Milk: Likewiſe 'Children are by the ſelf-ſame means 'to be admoniſhed of that mutual 'Affection, and Love; which they 'ought to carry towards their Mothers, as if they had ſucked it 'out of their Breaſts, and from 'their Heart, together with their 'Milk, that they may return the 'like unto them again wherefore 'Mothers and Children have a wiſe 'Miſtreſs in Nature, and in the Providence of God, that appeareth 'therein, if they knew how to follow it well. Again, for this Cauſe 'Mothers *ought to take greater delight 'in nouriſhing their own Children, than 'in Committing them to the Hands of 'Strangers, and hired Nurſes.* For out

'of

'of doubt, the mutual Affection and 'Love of each to other, would great-'ly increaſe thereby.

II.

Peter Charron.

THis is another learned French-man, and a Doctor of Law in *Paris*, who ſpeaking of the Qualities required in a Nurſe, expreſſeth himſelf thus;

'The Nurſe, if ſhe be to be choſen, let her be Young, of a good Temperature or Complexion the leaſt cold, and moiſt that may be, brought up, in Labor, hard Lodging, ſlender Dyet, hardened againſt Cold and Heat. I ſay if ſhe be to be choſen, becauſe according to Reaſon and the opinion of the Wiſeſt, it ſhould be the Mother, and therefore they cry out againſt her, when ſhe refuſeth this Charge, being invited, and as it were bound thereunto by Nature, who to that end hath given her Milk and Dugs,

His Treat of Wiſdom lib. 3. chap 14. p. 493. *Lennards Tranſlation into Engliſh.*

'by

'by the Example of Beasts; and that
'Love, and Jealousie, that she ought
'to have of her little ones, who re-
'ceive a very great Hurt by the
'Change of their Aliment, now ac-
'customed in a Stranger, and per-
'haps a bad One too, of a Consti-
'tution quite Contrary to the for-
'mer, whereby they are not, to be
'accounted Mothers, but by Halfs.

III.

Favorinus.

Aulus Gellius in noct. Att. Lib. 12. cap. 1.

IN *A. Gellius* there is to be seen a fine Discourse on the Subject of Mother Nutrication, where this *Favorinus*, the Philosopher is introduced, perswading a Noble Lady, notwithstanding the usual Excuses, to Nurse her own Child: His dissertation is too long to be transcribed, and therefore I shall only tender here to you, a part thereof, namely;——

Quod

Quod est hoc contra naturam imperfectum, atque dimidiatum matris genus, perisse, ac Statim ab se abjecisse, aluisse in utero Sanguine suo nescio quid quod non videret non alere autem nunc suo lacte, quod videat jam viventem, jam hominem, jam matris Officia implorantem: 'It is a thing against Nature, imperfect, and by Halfs, for a Mother to bring forth a Child, and presently to cast it from her; To nourish in her Womb with her own Blood, I know not what, which she saw not, and not Nurse with her milk, that, which she seeth already living, a Man, and imploring the duties of a Mother.

IV.

Donatus Acciajolus.

THis Author treating of the nutriment of Milk, gives us this Remark; *Notandum* (saith he) *quod nutrimentum convertitur in substantiam ejus, quod nutritur. Et ideo quanto*

His Comment in polit. Aristotelis Lib. 7. pag. 257. 2. Edit. 1566.

nutrimentum, est Magis Conforme, t
est melius. Sed lac est hujusmodi,
mulieris magis quam Bestiæ, & ma
etiam magis, quam aliena.

In English thus:

'The Nourishment is converted i
'to the Substance of that, which
'nourished; And therefore, Ho
'much the more the nourishment
'conformable, or suitable, so mu
'the better it is: But milk is of th
'nature, and that of a Woman, mo
'than of a Beast, and that of a M
'ther, more than of another W
'man.

V.

Scheiblerus.

THis person in his Compendium o
Philosophy, doth reckon thi
to be one of the duties of Parents
towards their Children, in the Edu
cation of them, *viz. In educatione at*
tenditu

enditur Corpus. Corpus enim debet in nfantia ali lacte, & quidem matris pro- ria non alterius Nutricis. *Philoſ. Compend. Lib. 9. cap. 3. pag. 115. Edit. 1647. Oxon.*

In Engliſh thus:

In the bringing up of Children here are to be conſidered, the *Body*, nd the *Mind*: The Body in Infan-, ought to be nouriſh'd with Milk, nd that truly ought to be the Mo- er's milk and not that of another urſe.

VI.

Sir Thomas Moor.

Ord Chancellor *Moor*, in his Learned Diſcourſe of the beſt te of a Publick Weal, ſpeaking Nurſes, tells us, That among the *ogrants* every Mother is Nurſe her own Child, unleſs either th or Sickneſs be the let. *His Common-wealth of Utopia Lib. 2. pag. 154. printed anno 1639.*

VII.

Gratian.

Decreti prima pars; Distinctio 5. c. 4.

Mater infantem (saith the Canonist) *ipsa nutrire, non alij nutriendum tradere debet. Prava autem in Conjugatorum moribus Consuetudo Surrexit, ut mulieres filios quos gignunt, nutrire contemnant, eosque alijs mulieribus ad nutriendum tradant: Quod videlicet ex sola Causa incontinentiæ videtur inventum: Quia dum se continere nolunt, despiciunt lactare quos gignunt.*

In English thus:

It is the Mothers duty to Nurse her own Child, and not to transfer the Nursing thereof, to another. There is a wicked custom risen amongst married Folks, that Women despise to Nurse the Children, with their own Breasts, which they have brought

brought into the World, but expose them to be Nurſed by other Women, which thing ſeems to have its Riſe from the lack of moderation in their Luſts; for whilſt they will not contain themſelves, they diſdain to give Suck to the little ones, they have brought forth.

VIII.

Ameſius.

DOctor *Ames* (profeſſor of Divinity in the Univerſity of *Francker* in *Frieſland*) among the Things, that Parents are to do for their Children, declares, this to be one of them, namely:

Tenentur liberis alimenta ſubminiſtrare uſque dum idonei fuerint ad ſemetipſos ſuſtentandos. 1 Tim. 5. 8. *Hoc Officium oritur ex ipſa naturæ propenſione, quæ eſt homini cum belluis com-*

His Treatiſe of Conſcience. Lib. 3. cap. 22. Queſt. 1. §. 1.

communis: quia ipsæ feræ, sevæ, ac immanes bestiæ prolem nutrire solent, usquedum adoleverit. Ex eadem ratione sequitur, peccare matrem, quæ non alit liberos ubere suo proprio, nisi Causa justa sit impedita;

In English thus:

'They are bound to Nourish their 'Children till they are fit to help 'themselves; 1 *Tim.* 5. 8. And 'this duty ariseth out of the very 'Propension of Nature, which is 'common to Man, and Beast. For even 'wild Beasts do nourish their young, 'till such time as they grow some-'what big. And out of this Rea-'son, it must needs follow, that it 'is a sin in that Mother, that with-'out some just Cause hindring, doth 'not Nurse her Children with her 'own Breasts.

IX.

IX.

Perkins.

THis Theologiſt, treating of that duty, which Superiors do owe to their Inferiors, doth in the Explication of the Fifth Commandment, on the negative part expreſs himſelf in this wiſe: *Erga inferiores negligentiam eis regendis, & in eorum bona procurando: Hagg.* 1. 4. An tempus eſt vobis, heus vos, deſidendi in domibus veſtris contabulatis, cum domus hæc vaſta eſt? *Huc refertur peccatum matrum, quæ tradunt filios nutricibus ablactandos; etiamſi ijs ſuppetant & lac, & vires.* 1 Tim. 5. 10.

His Armilla Aurea, or Golden Chain. cap. 24.

In Engliſh thus:

Through negligence in governing them, and providing for their good Eſtate. *Hag.* 1. 4. *Is it time for your Selves*

Selves to dwell in your cieled Houſes, and this Houſe ly waſte? Dan. 3. 28. This condemneth thoſe Mothers, which put forth their Children to be Nurſed, having both ſufficient ſtrength, and ſtore of Milk themſelves to nouriſh them. 1 *Tim.* 5. 10. *If ſhe have nouriſhed her Children.*

X.

Doctor Jeremy Taylor.

THis Divine, writing of the duty of Parents, towards their Children, doth account or reckon the Mothers giving Suck to her own Children, to be one of the points of her Piety, that muſt be exerciſed at home; His words are theſe that follow:

His Rules and Exerciſes of Holy living Chap. 3. §. 2. pag. 211. Edit. 1660.

Hither is to be reduced the Nurſing of Children, which is the Firſt, and moſt natural Inſtance of Piety, which Mothers can ſhew to their Babes; A duty, from which nothing will excuſe,

se, but a Disability, Sickness, Dan-
r, or publique necessity.

XI.

Arch-Bishop Usher.

THis most renouned Prelate, in his Exposition of the Fifth ommandment, doth inform us, that here is a special duty laid upon the lother, namely: *To Nurse the Child, she be able.* Gen. 21. 7. 1 Sam. 23. Lam. 4. 3, 4. 1 Thess. 2. 7; 1 Tim. 2. 15, and 5. 10.

His Tract, Intituled, A Body of Divinity, or The Summ and Substance of Christian Religion. p. 262. Edit. 1648.

XII.

The Author of the whole Duty of Man.

THis Author tells us, That as there are several Things due rom the Child to the Parents, so

on the other side there other thing
also due from the Parents to t
Child, and he enumerates the nou
rishing it, to be one of them:

Partition
14. S. 18. There is (saith the Author) th
care of Nourishing, and sustaining th
Child which begins from the ver
Birth and continues a Duty from th
Parent till the Child be able to per
form it to himself; This is a duty
which nature teaches; even the Sa
vage Beasts have a great care, and
tenderness in nourishing their young
and therefore may serve to reproach
and condemn all Parents, who shal
be so unnatural as to neglect this.
shall not here, enter into the Questi-
on, *Whether the Mother be obliged to
give the Child its first nourishment, by
giving it Suck her self?* Because it will
not be possible to affirm universally
in the Case, there being many cir-
cumstances, which may alter it, and
make it not only lawful, but best not
to do it; All I shall say, is, that
where no Impediment of Sickness,
Weakness, or the like does happen,
it is surely best for the Mother her
self to perform this Office, there be-

ing many Advantages to the Child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own ſloth or niceneſs, or any ſuch unworthy Motive; For where ſuch only are the Grounds of forbearing it, they will never be able to juſtify the omiſſion, they being themſelves unjuſtifiable.

Add hereunto what the ſame Author has written in another Tract of his, concerning the Mothers transferring the nurſing her Child to another.

I am not forward (ſaith he) to pronounce of it, as any defect of natural Love, being loth to involve ſo many, as I then muſt in the Imputation of unnaturalneſs; I rather think, it is taken up as a piece of State, and Greatneſs; for no other motive, but what is founded in their Quality, could ſo univerſally prevail with all, that are of it. But ſure this is one of the vain punctillio's wherewith this Age abounds; for whatever Rank the Mother is of, the Child carries proportion to it, and there is

The Ladies calling, part 2. §. 2. paragr. 27. p. 43, 44. pr. ann 1673. Oxon.

the ſame Equality, between the greateſt Lady, and her own Child, as is between the meaneſt Beggar, and hers: Though indeed if there were any Condeſcenſion in it, the averſion of that ought not to outweigh the Impulſes of Nature, and the many Advantages the Child may receive by taking its nouriſhment, whence it derived it's ſubſtance. And therefore, though I will not be too poſitive in aſſerting the neceſſity, yet I confeſs, I cannot but look with Reverence upon thoſe few perſons of Honour, who have broke through an unreaſonable cuſtom, and preferred the good of their Children before that fantaſtick privilege of Greatneſs. And ſuch muſt in all Juſtice be acknowledged to have given a much better Evidence of their Love to their Children then the others.

MVSEVM BRITANNICVM

Thus

Thus (Dear Sir) have I pre-
nted to your view the Concur-
ent Opinion of Twelve ſeveral
earned Perſons, who holding (as
ou have ſeen) our Oeconomical Que-
ion in the Affirmative, have una-
mouſly pronounced, *That the Mo-
er is bound, to give the Child its firſt
ourifhment, by giving it Suck her ſelf,
cept there be ſome great and lawful
npediment as Sickneſs, Weakneſs, or
e Like.* And now I hope, that
oth my Friend *Lucius Titius*, and
s dear Conſort upon peruſal of
hat is contain'd in this Paper of
ine, will be ſo far Convinced, as
o acknowledge that it appertaineth
o the true, and Natural Office of
Mother that hath both ſufficient
trength and Store of Milk to
urſe her own Child, without her
ransferring the Nurſing thereof to
nother Woman; And in caſe they
o ſo, let *Lucius Titius* his Wife
e excited and perſwaded, to be
or the future, the Wet-Nurſe of
er own Babes; Always ſetting be-
ore her ſelf, as a lively pattern,

the

the natural Affection, Goodneſs, an
Piety of the Women in the O
and New Teſtament, ſhewn to
wards their young Ones; As fo
Inſtance, Sarah *gave her Son Suc*
Gen. 21. 7. *So did* Hannah. 1 Sam
1. 23. *So did the Mother of* Moſe
Exod. 2. 8, 9. *So did* Sampſon's *M*
ther. Judges 13. 4, 24. *So did* El
zabeth. Luke 1. 80. *So did the Vi*
gin Mary. Luke 2. 7. *So did* Solo
mon's *Mother*. Cant. 8. 1. *And*
did David's. Pſal. 22. 9. And if ſh
will but look into 2 *Eſdras* 8. 10. an
2. *Macc.* 7. 27. She may there learn
That Mothers in old time ever Nurſe
their own Children. To conclude,
after all that I have here produced
Titius his Wife, ſhall refuſe this na
tural Charge of giving Suck to he
own Children, let her, and all ſuc
like delicate ones, read, and conſi
der the ſevere words of the Pro
phet *Jeremy*, *Lament.* 4. 3. *The Sea*
Monſters draw out the Breaſt, they giv
Suck to their young Ones; The Daugh
ter of my People is become cruel lik
the Oſtrich in the Wilderneſs, wh
is hardened againſt her young Ones
as though they were not hers: Her la
bou

bour is in vain without fear, because God hath deprived her of Wisdom, neither hath he imparted to her Understanding. Job. 39. 16.

Sir, I have no more at present to utter upon this subject, and therefore I shall subscribe my self,

Your most Loving Friend,

and very humble Servant,

Gaius Sejus.

FINIS.

Newly Pupliſhed.

A Plurality of Worlds, written in French by the Author of the Diologues of the Dead, Tranſlated into English by Mr. *Glanvil*. Printed and ſold by *Tho. Osborne* in *Gray's-Inn* near the Walks. 1702.

The Fall of *Adam* and *Eve*, being a Clear, Rational and Impartial Expoſition how our Firſt Parents were ſeduc'd in Paradiſe, as *Moſes* Relates in his Book of *Geneſis*. Written Originally by an Eminent Divine in *Amſterdam*. Tranſlated into Engliſh *London*, Printed for *Tho. Osborne* in *Grays-Inn* near the Walks, and ſold by *J. Nutt* nerr *Stationers-Hall*. 1702.

The Intereſt of Chriſtian Princes conſider'd, in relation to the preſent War: In a Letter from *Vienna*, to a Gentleman in *London*; plainly demonſtrating, that in Order to maintain the Ballance of *Europe*, 'twill be abſolutely neceſſary to ſupprsſs the Power of *France*. Printed for *Tho. Osborne* in *Grays-Inn*, near the Walks and ſold by *J. Nutt*. near *Stationers Hall*. 1702. Price 4 d.